



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

between a growing expectation of death and a hope to escape it. Behind these lay a profound faith in the immediate coming of God's kingdom and of his own coming as its king.

These furnish the key to Jesus' conduct through the scenes which culminated in his death. He went up to Jerusalem to overcome his foes or to die. He spoke the parousia discourse in the hope of his triumph. He made his triumphal entrance into Jerusalem to win the people to his support. His failure doomed him to death, and he felt it; still, through the last days, the last supper, the Gethsemane scene, the trial, and close up to the end, he hoped and planned to escape death and win his triumph.

An exegesis like this makes many and wide departures from the usual view of Jesus' thought. His idea of God's kingdom lacks most of the spiritual aspects which the gospels present. He fails to comprehend the moral temper of his countrymen, and is constantly deluded as to the outcome of his own work.

Naturally the resurrection has no place in Jesus' thought; so our author treats it only as an appendix. One wonders why he treats it at all. It certainly breaks the unity of the book; and one could almost wish he had omitted its discussion as he beats the air through the two concluding chapters.

His criticism leaves the reader frequently in the dark. The portrait which the fourth gospel draws of Jesus he declares to be substantially correct; yet its fundamental lines surely make his main positions impossible. He pronounces in favor of the genuineness of the parousia discourse, even in its most external sense; but he does not deal with the many passages which present a contradictory view of the kingdom.

One rises from the reading with the feeling that our author has missed what was central in Jesus' character and in his idea of his mission.—G. M. HARMON.

In his *Geschichte der kleinasiatischen Galater bis zur Errichtung der römischen Provinz Asia*, a dissertation for the doctor's degree (Basel: Druckerei der *Allgem. schweizer. Zeitung*, 1897; pp. 104, 8vo; M. 1.50), Felix Stähelin gives us the results of a fresh investigation of the history of the Gauls in Asia Minor from 281–133 B. C., with abundant references to the original sources of information, inscriptional and other. Concerning the later period of Galatian history, in which the New Testament scholar would be especially interested, he

says that it "presents neither more nor less attraction than that of any other vassal state of Rome. . . . The Galatians are no more the wild, defiant fellows who with sword in hand overrun half the world, depending solely on their own power and spreading terror wherever they come; they have become a diplomatic people that compete with their neighbors in ingratiating themselves with the Romans and in shrewdly turning to their advantage the power of the rulers of the world" (pp. 103, 104).—ERNEST D. BURTON.

*The Bible of St. Mark.* St. Mark's Church, the Altar and Throne of Venice. By Alexander Robertson, D.D. With eighty-two illustrations. (London: Allen; New York: Dodd, Mead & Co., 1898; pp. xvi + 376; 10s. 6d., *net.*) ' We have in this volume a concise history of St. Mark's, and then an elaborate catalogue and explanation of the sculptures and mosaics which adorn the church. Most of these represent scriptural scenes and characters, and hence Dr. Robertson gives his book the title of *The Bible of St. Mark*. He writes in a clear and popular style, and with a thorough mastery of his subject. His mind seems somewhat prosaic, and he describes all the splendor of the building with but few words of critical appreciation. Perhaps this, in one sense, is fortunate for the ordinary visitor to St. Mark's, who needs a careful guide rather than a poet. Other persons, who want more of rapture and eloquence, can find them in Ruskin's *Stones of Venice*. The text of Dr. Robertson's book is accompanied by eighty-two illustrations. These are photographic reproductions of the most important of the sculptures and mosaics. They cannot be praised too highly. Many of them represent objects not before photographed, and almost all of them are exquisitely soft, and yet clear and distinct. Dr. Robertson has produced a guide to St. Mark's which will prove invaluable to those who wish to become really acquainted with the church.—FRANKLIN JOHNSON.

*Der Werdegang des deutschen Volkes.* Von Otto Kaemmel. Erster Theil: Das Mittelalter. (Leipzig: Fr. Wilh. Grunow, 1896; pp. xx + 366; M. 4.) This little book, in which the author has attempted to tell the story of the upgrowth and progress of the German people during the Middle Ages, is not a book for beginners, but for the mature reader, who in small compass wishes to get at the hidden meaning, the underlying unity, of vast cycles of apparently disconnected historic events. That Dr. Kaemmel has done his work well